1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

CHAPTER I

AZURE MOUNTAIN AND EAR LAKE

131 A LITTLE TO the north of the main caravan route between China and Burma, in the mountains of western Yunnan, there is a strip of fertile rice land stretching northwards between T'ien Ts'ang Shan, the Celestial Azure Mountain, and Erh Hai, the Ear Lake. This plain of Ta Li is the home of the Min Chia people, one of the most numerous, and most civilised of the non-Chinese tribes of Yunnan. The Min Chia also occupy the valley of the Erh river flowing into the lake from the north, the hills on the eastern shore, and the valley of the Yang Pi river west of the Ts'ang Shan range. They are found in the region of Ho Ch'ing, north east of the Erh Hai lake, and in more scattered colonies as far west as the Mekong river. They thus occupy a wedge shaped territory which from the apex at the south end of Erh Hai lake to the base along the valley of the High Yang Tze near Shih Ku measures about one hundred miles from north to south, while the base of the triangle from Ho Ch'ing to the Mekong is approximately the same distance.

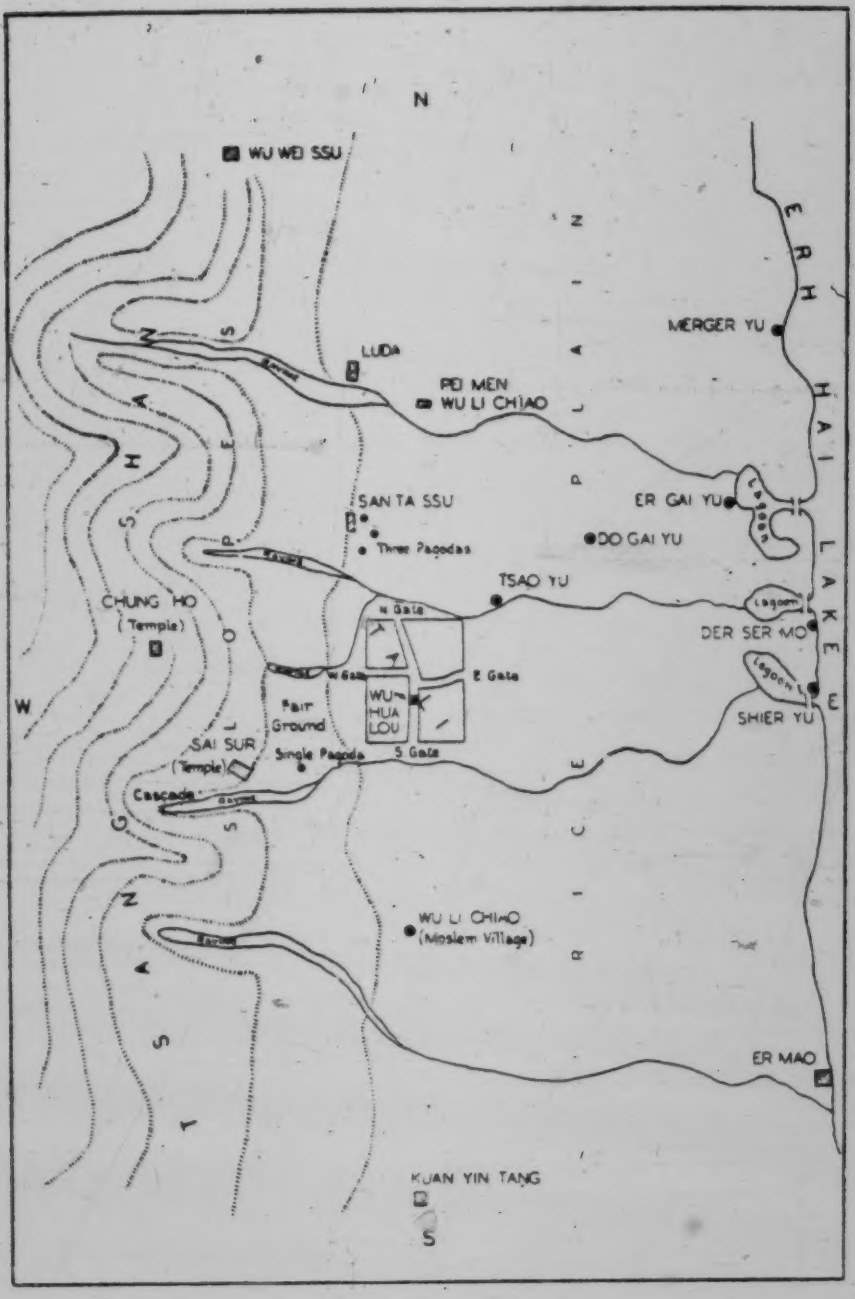
133 The whole region, part of the plateau of Yunnan, is extremely mountainous, the average altitude of the lake plateaux and valleys being from 6,000 to 8,000 ft., and the dividing ranges rising to 10,000 and 14,000 ft.

132 Although Yunnan is so high lying, the climate, as the meaning of the name—"south of the clouds"—implies, is mild and equable. The southern part of the province is within the tropics, but the country of the Min Chia, at latitude 25 North, lies just outside. Thus while the altitude moderates the heat of summer the sub-tropical latitude ensures a warm and sunny winter. Shade tem-

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

Environs of TA LI CITY

131
361



[Face p. 276]

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

YUNNAN PROVINCE

• 131

[Insert between pp. 276-277(A)]

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

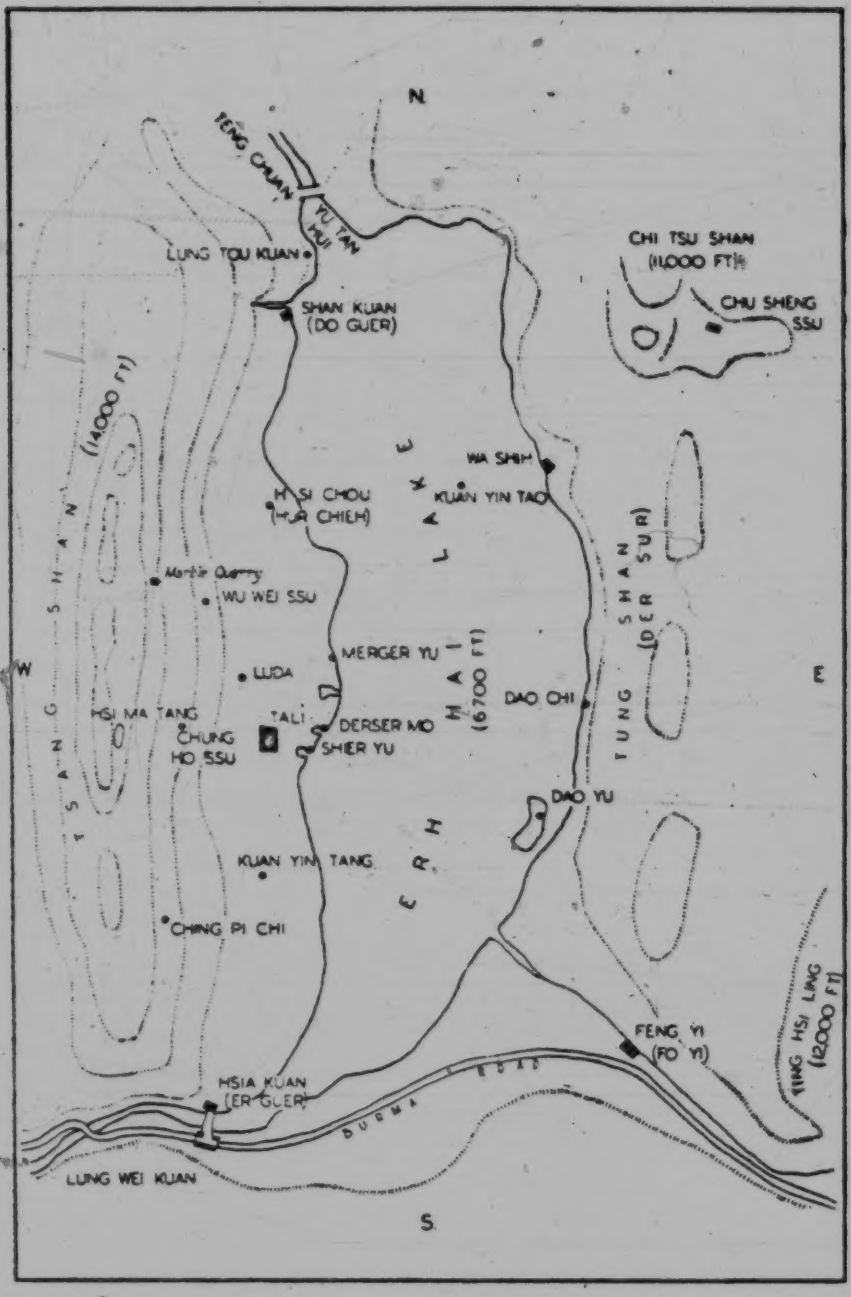
131

[Insert between pp. 276-277 (B)]

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

TA LI District and ERH HAI Lake

191
361

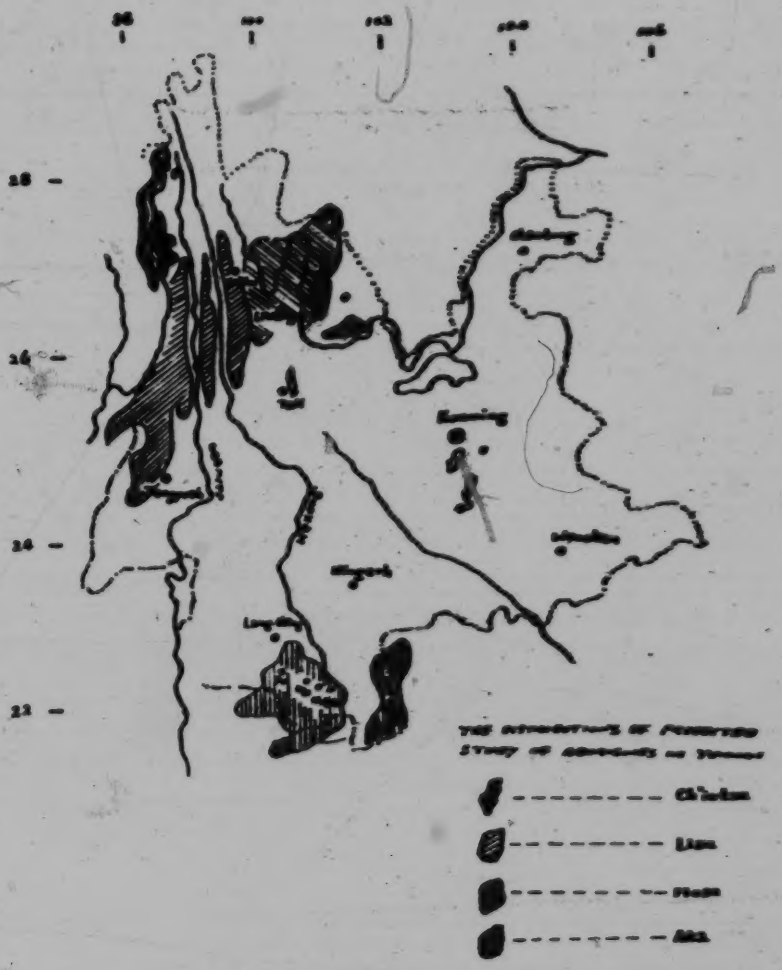


[Insert between pp. 276-277 (C)]

2: T'ao--1a E-5 (no date)1945 AE3 Sino-Tibetan Border Peoples AE3

MAP OF ABORIGINAL DISTRIBUTION

101
131



[4]

4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
Border Peoples AE3

THE SOCIAL CUSTOMS OF THE TRIBES PEOPLE AS AFFECTED BY THEIR CLIMATIC AND GEOGRAPHICAL ENVIRONMENT

A. THE CLIMATIC AND GEOGRAPHICAL ENVIRONMENT OF LIFAN

131 Lifan ranks second in area among the 136 counties of Szechwan Province. It is situated at the northwest corner of Szechwan, with an indefinite boundary to the north in the wild expanse of grasslands. The Ta-chin River 大金川 (Big Gold River) acts as part of its western boundary, and also Sikang as its western neighbor. In the south, it is separated from Wenchwan 汶川 County by a continuous mountain range with its highest peak named Hsueh-lung-p'ao 雪龍袍 or the Snow Dragon Mountain, because it is perpetually covered by snow. The Min River 岷江 serves as part of its eastern boundary, and a mountain range divides Lifan from Sungpan 松潘 in the northeast.

133 The county is divided into three natural regions according to the three large river systems: the Min in the east, the Ta-chin to the west and the Yellow River to the north. The three natural regions are really three drainage basins. They are the drainage basins of the Cha-ku 雜谷 and the Hei-shui 黑水 or Black Rivers as tributaries of the Min River in the southeast, the drainage basin of the So-mo 梭磨 River as tributary to the Ta-chin River in the west, and the drainage basin of the Mei River 美溝 as tributary to the Yellow River in the north.

The topography, on the whole, may be classified as a dissected plateau, and it is sloping from the west to the east. The altitude of Wei-chow 威州, the eastern entrance of Lifan, is 4,500 ft. and that of Ma-tang 馬塘, about 150 miles west of Weichow, is over 10,000 ft. But this highland is badly dissected by streams and has formed many deep valleys. In the drainage basins of the Cha-ku and Black Rivers, the valleys are narrow and deep, while those in the other two drainage areas are broad and shallow. For example, while the So-mo and other valleys in the grasslands are all open U-shaped, those in the southeast area are entrenched V-shaped valleys.

The result is that very little flat land is to be found in the lower altitudes of the southeast. In the grasslands the lands are comparatively level, but the altitudes are high, and the temperature is low throughout the year. Even during the height of summer, the night temperatures are usually around 40°. [132] During the day the temperature might rise to 70° or more. Thus the growing season is too short for the ordinary types of agricultural crops, and both the 241 133

[p. 11]

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

Far away there were once two nations, *Tzu La* and *Gu La*. There was a war between them, and as a result *Gu La* (the Ch'iang people) was defeated, and the Ch'iang migrated travelling a year and several months before they reached the place where they now live. On the way they crossed a river, using round boats made of cow-skins. A boat leaked, and the sacred books got wet. While the books were being dried on the shore some goats came and ate them. Therefore there are no written sacred books, and their contents are handed down by word of mouth from generation to generation. 174

When the Ch'iang reached West China, the Chinese and the Jung 戎 were at war. The Jung were defeated and retired to Isagulow. The Chinese retired to Kuanhsien leaving the territory in between vacant, so the Ch'iang came in and occupied it. At that time the Ch'iang herded sheep and goats and raised wheat, but not corn. Later under Ch'ien-lung (A. D. 1737-1795) the Wa Ssu came from Wu Ssu Tsang in Tibet and helped the Chinese in a war that lasted twelve years. There was a great battle at Wei Kuan (維關), where a person can go from the top of the mountain to the river without being seen by the enemy. The Ch'iang were defeated, and the Wa Ssu were given the territory they now occupy, between the Ch'iang and the Chinese

There is probably both history and tradition in this legend. Since there are several tribes in Burma that have the tradition of a lost book, we can assume that this part of the story is legendary.

2. The Country.

The Ch'iang, at least that part of the Ch'iang people that we are studying, inhabit a region along the T'o and the Min Rivers, approximately between the 31st and 32nd degrees longitude and the 103rd and 104th degrees latitude. from T'ieh Ch'i 鐵溪 on the north to So Ch'iao which is twenty li down the Min River from Wen Ch'uan and from points east of Mou Chow and Wei Chow to about twenty li up the river from Li Fan. Formerly they extended southward as far as Yueh Hsi and northward into Kansu and Shansi. The rivers and valleys are very narrow, and the mountainsides generally very steep. The main cities are Wen Ch'uan, Wei Chow, Li Fan, and Mou Chow. The rivers are from four to seven thousand feet above sea level The surrounding mountains rise in some places to an altitude of sixteen or seventeen thousand feet. The 131 133

MEWU

If you travel from Ho-chou up the wide, fertile valley of the Hsia-ho which cuts in between loess plateaus, you soon come to steep wooded mountains that are set off sharply from the loess country. The Hsia-ho breaks through these mountains in a narrow ravine, and leaves them behind at T'u-men-kuan. This is the present boundary between the district of Ho-chou and the recently demarcated district of Hsia-ho, which formerly belonged to the Tibetan province of Amdo. This district boundary, which is at the same time actually the boundary between loess country and rock mountains, has long formed an ethnic division between Chinese and Tibetans. The valley at Tu-men-kuan is closed off by an old wall, which may often have been the chief line of defense of the Chinese against an enemy breaking through from the high mountains. When I traveled through here at the end of August 1936, this barrier was occupied by a Mohammedan posse which aimed at defending it against the Communist army of Mao Tse-tung coming from Szechuan on its march to the north. However, the Communists did not advance toward Kansu through the Hsia-ho Valley, but /6/ proceeded farther east, because they were not equipped for the march through the Tibetan highlands which was to have led them to Sinkiang. They would have found the Mohammedans tough opponents, prepared to resist them with determination, although the weapons of this posse consisted almost entirely of spears decorated with red tassels.

Beyond Tu-men-kuan the Chinese and Mohammedans settle only in the principal valleys, and even there almost exclusively as traders who build small settlements along the caravan roads. They supply passing travelers and caravan drivers with food and shelter, sell all kinds of objects of daily use to the Tibetan country people, and for their part buy up farm products. For the rest, however, the region beyond Tu-men-kuan is settled mainly by Tibetans who have preserved their Tibetan culture relatively intact. A few kilometers up the valley we come upon the first Tibetan chorten and directly after that we pass the first lamasery. Two days' journey above Tu-men-kuan, near the place where the Hsia-ho, rising in the undulating highland farther south, begins gnawing its way into the mountains, lies Labrang at an altitude of 2,950 meters.

The famous monastery of Labrang is a most important cultural and political center. It was founded in the 18th century during the reign of Ch'ien-lung who was interested in furthering Lamaistic religion. Labrang is now an important monastery city with many magnificent temples and countless courts for the lamas. There are said to be around 3,000 lamas and "living Buddhas" residing here.

Mewu

631 About one kilometer down the valley from this monastery city, a
443 small market town arose, inhabited mainly by Mohammedans. Nine
years ago the Chinese government made this the capital of the dis-
24) trict of Hsia-ho. Li An-che 5) gives a detailed description of Labrang.
23) /7/ The Tibetans who live around Labrang are farmers. They grow Tibetan barley in the Hsia-ho Valley and its lateral valleys. If conditions are favorable, they also plant some wheat, as well as oats, peas, broad beans, rape and flax. They also raise yaks, sheep, goats, horses and pigs.

133 Not far south of Labrang the region of the high Tibetan steppe begins. Its southern boundary toward Hsik'ang and Szechuan is formed by the mighty Min-shan, a portion of the K'un-lun system. West of Labrang are the highlands of the Ch'inghai Province (Kokonor).

133 Above 3,000 meters vegetation gradually comes to an end, not,
24) however, peasant settlements. Even in the treeless, flat, trough-
23) shaped high valleys between 3,000 and 3,500 meters there are every-
361 where small villages of sedentary Tibetans. Here they grow Tibetan barley and oats, often the two crops mixed, as well as rape. With increasing altitude, cultivation gradually grows less, and from about 3,500 meters upward we find grassland inhabited only by stock farmers. (1)

1 Cf Ekvall 4), page 29.

177 Although the Tibetans who live here are under Chinese administration, they are nevertheless very independent of the Chinese, and are not very much influenced by Chinese culture. They are divided into individual tribes, one of which (the Mewu-Fantzu) we shall describe more closely in the following account.

131 The territory of the Mewu-Fantzu lies south of the large lamasery of He-tso (2) and east of the "old" city of T'ao-chou. The tribe

2. Tafel 2) Vol. II gives a good illustration of the He-tso monastery.

of the Mewu-Fantzu consists of sedentary as well as nomadic Tibetans. /8/

123 After I had lived in Labrang and He-tso for some time, I visited two monasteries belonging to the Mewu tribe: the old and the new Mewu monasteries (Mewu-chiu-szu and Mewu-hsin-szu). Then I pitched my tent 18 or 20 kilometers south of the latter monastery in a shallow valley of about 3,950 meters elevation. On the slope

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3

131 For four or five months of the year, Bahang and the Salween valley are absolutely isolated from the rest of the world on account of the snowed-in passes; Swiss Catholic monks from the monastery of St. Bernard in Switzerland have lately crossed the Si La to the Salween in the height of winter.[45] To the north of Bahang are hostile Tibetans, and to the south savage Black Li-su, thus there is no outlet save over the Mekong—Salween divide.

197 212 The Lu-tzu 獠子 have no written language, while the spoken language itself is exceedingly primitive. They call themselves Nu and A-nu [46] (PLATE 188).

[181] 262 273 The Lu-tzu or Nu-tzu are a calm and amicable people; they are poor and their staple food is maize; they brew a sort of beer and also distil a liquor. They drink a great deal, but otherwise their wants are few; a laborer does not earn more than five cents silver a day, and two dollars silver represents riches.

The *Yün-nan T'ung-chih*, ch. 201, p. 8b, states the following about them:

101 "Their name Nu-tzu 怒子 is derived from the fact that they inhabit the Nu-chiang tien 怒江甸. During the reign of Yung-lo of the Ming dynasty (1403–1424), Nu-chiang tien was altered to Lu-chiang Chang-kuan-ssu 瀘江長官司; the tribe lived outside the borders of Wei-hsi, more than 10 days beyond the Nu Chiang, encircling the river.

"In the eighth year of Yung-cheng (1730) they returned to allegiance and became part of Li-chiang and Ho-ch'ing; they obeyed the native transferable officials of the two magistracies who administered the affairs of the Nu-tzu in addition to their own. They are cruel and savage; they use cross-bows

[45] The monks after waiting one and a half years, finally received permission from the Yün-nan Government to build a hospice on the Col of La-tsa 喇扎 in Tibetan La-rtsa. The pass is named after a small village on the eastern bank of the Salween, and is on the Mekong-Salween divide north-west of Wei-hsi; it is only a short distance to the north of the spot where the German travelers, Dr. Brunhuber and Schmitz, were assassinated by Black Li-su on January 5th, 1909.

[46] The *Yün-nan T'i-cheng-chih* states in Vol. 18, fol. 12, that "they inhabit the Salween and their territory connects with K'ang-p'u, Yeh-chih, and A-tun-tzu. The adjoining southern land is Lo-mai-chi 羅邁芾 and borders on Mien-tien [Burma]. They are commonly called wild tribes (Yeh-i 野彝). They wear hemp cloth garments, the men wear trousers and the women skirts, and no shoes. The roofs of their houses are made of bamboo and the walls of braided bamboo. They grow wheat and panicled millet, coarse vegetables, yam, and taro; they eat the flesh of wild animals and use no salt [*Note*: — The latter is merely a Chinese idea, although salt is scarce]. They have neither horses nor mules. Among them are no thieves and objects can be left on the road. They hunt the tiger and leopard. They make bamboo utensils, and weave red designs into their hemp cloth. The Mo-so tribespeople come over 1,000 li to sell objects among them. They are of a timid nature. Their roads are bad and their life full of hardships. The Li-su prey on them and they are unable to retaliate or protect themselves from their attacks. In the eighth year of Yung-cheng (1730) an official was established at Wei-hsi, and when the Lu-tzu heard this, they came in procession to the K'ang-p'u 康普 border and paid tribute with 80 catties of yellow beeswax, 25 lengths [one length is 10 Chinese feet] of hemp cloth, 10 skins of serow [*Capricornis*], and 20 deerskins, and thus made their submission. The tribute-paying was thus established in perpetuity. In return they were given rock salt and the officials were requested not to intimidate or insult them. They were encouraged to sell the Huang-lien 黃連 [the rhizome of a species of *Coptis*] and they took back much salt which they sold, and thus commerce was established among them. They are quick-tempered and quick to kill."

2: Rock K-5 (1934-) 1.47 AF16 Southwest China AF16
Sino-Tibetan Border AE3

CHAPTER IV

WESTERN AND NORTH-WESTERN YUNG-NING

1. AGRICULTURE, ACCESS AND INHABITANTS

Yung-ning 永寧

The most important part of Yung-ning from an agricultural standpoint, is of course its plain (PLATE 220), which to-day supports 300 families, although 1,000 families could subsist there if rice were cultivated, and all arable land were utilized. Only one half of the plain is now under cultivation, and rice is prohibited from being grown for political reasons. Maize, barley, buckwheat and round peas are the main crops. The plain has a plentiful water supply, as the Hli gyi or K'ai-chi Ho 開基河 [also called Lo-chi Ho 勒吉河 pronounced Le-chi Ho in Yung-ning] winds through it, receiving several affluents in its course over the plain. The latter is at an elevation of 9,500 feet, is perfectly flat, and extends east to the foot of Lion Mountain (Seng-ge ga-mu). In the remote past the Yung-ning plain was undoubtedly a lake, similar to the Lu-ku Lake, which lies 100 feet higher. The plain is surrounded by mountains with many valleys debouching into it; the only outlet is the valley which leads into the Ch'ien-so country in Ssu-ch'uan. The eastern and north-eastern end of the plain is still marshy.

The next place of importance is the long Tsui-yi valley called Wa-erh-lo 挖耳羅 in Chinese, which extends south of Wua-ha Shan, west into the Yangtze. This is a very fertile valley and rice is planted in the middle upper half; the lower part is a dry, arid canyon with steep walls; the head of the valley is wooded.

To the west of Yung-ning is another long valley called Luë-dzu law-k'aw, which also extends into the Yangtze, with another valley joining it called Hĕr-dü, the Har-lĕr-dü of the Na-khi. These valleys unite a short distance before debouching west into the Yangtze, south of San-chiang-k'ou 三江口. The remaining arable land is along the Yangtze, especially at Pu-chio 卜脚 or Law-k'a-khi-llü [also called P'u-dyü]; then along the Zho Chhu on the Hsi-k'ang border in the west of Yung-ning, and at Pa-erh-ch'iao 壩耳橋, south of Yung-ning; and finally the few fields along the shore of the Lu-ku Hu or Yung-ning Lake.

The rest of the country is exceedingly mountainous. The highest peaks are on Wua-ha Shan, which is the northern part of the Yao Shan to the east of Yung-ning. These reach 15,500 feet or more in height.

Access. — The main approaches to Yung-ning from the south are from Yung-pei, north via Lang-ch'ü chou, the present Ning-lang 寧蒗; then from Li-chiang via the Yangtze at either T'o-lä-tsu or Chiang-wai 江外, up the Tsui-yi valley opposite Chiang-wai which is the shortest route. The northern route is via Feng-k'o 鳳可 or Shang-feng-k'o 上鳳可.

[p. 388]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

Coming from the east the main approach is by either the Tso-so or Ch'ien-so T'u-ssu territory. From the north by way of Ki-bo Shan from Mu-li.

A trail leads also from the mouth of Luë-dzu valley on the Yangtze along the banks of the latter to Chung-tien, but the Zho Chhu or Shu gyi (Wu-liang Ho) must first be crossed near its mouth.

Inhabitants. — The main inhabitants of Yung-ning are the Hli-khin tribe (PLATE 221), a branch of the Na-khi who speak a peculiar dialect only with difficulty understood by the Li-chiang Na-khi, who converse with them in Chinese. Genuine Li-chiang Na-khi have migrated to Yung-ning and one village, Boa-ts'o-gkv near the lamasery, is entirely inhabited by them. Lo-lo from Ssu-ch'uan have settled to the south of Yung-ning, and also lately on Mt. Yo-wa-bu to the south-west, where they have destroyed most of the forest. Chinese live in the upper and best part of Tsui-yi valley and in the rockier lower part Li-su have settled for many generations. There are undoubtedly some Hsi-fan, the original inhabitants of Mu-li, and also a floating population of Tibetans. The people of Yung-ning, that is the Hli-khin tribe, are now mainly adherents of the Yellow Lama Church (Gelug-ba sect), but their original Shaman religion still exists and is practised by the few remaining sorcerers, who are called Nda-pa (PLATE 222). Unlike the Na-khi Dto-mba or priests, they have no written language, and chant everything from memory.

Another sect called Ha-pa, which dates back to Padmasambhava, also practises its witchcraft in Yung-ning. The Ha-pa priests have their own literature, in manuscript form, several centuries old. They make blood sacrifices, mainly offering sheep at their ceremonies, and, similarly to the Dto-mba of the Na-khi, erect peculiar tower-like structures, some of which are called Nya-ta (PLATE 223), to avoid evil, etc. These priests whom the Yung-ning people call Ha-pa, are the genuine sorcerers of the Hsi-fan or Boa of Mu-li who call them Ts'a-mba.

On the banks of the Zho-Chhu dwells another branch of the Na-khi known as Zhĕr-khin.[1] They speak another dialect which is, however, more closely related to that of the Li-chiang Na-khi than to the Yung-ning Hli-khin. The Zhĕr-khin have a written language of their own, that is pictographs. It is similar to the Li-chiang Dto-mba script but is not understood by the latter; some of the symbols are different, and so is the dialect and pronunciation. The Yellow Lama sect and the Ha-pa sect employ the Tibetan script in their books. The ceremonies of the Nda-pa, the original Yung-ning religion, will be described in another volume dealing with the religion

[1] All Na-khi living on river banks in hot valleys, as in the Yangtze and Zho Chhu valleys, are called Zhĕr-khi or Zhĕr-khin by the Li-chiang Na-khi and Yung-ning Mo-so respectively. The word *zhĕr* means to be afraid, and refers to their being afraid to come from their hot valleys to the cold snowy uplands, inhabited by the mountain Na-khi. *Zhĕr-khin* is also an insulting term and any one who is stupid is called a "Zhĕr-zo" — son or child of Zhĕr; the name Zhĕr-dü (Hot land) is given to the hot river valleys. *See:* J. F. Rock, the Zhĕr-khin tribe and their religious literature in *Monumenta Serica* Vol. III, Fasc. 1, 1939; pp. 171–188.

155: Abadie--112 G-5 (no date) 1924 AM1 Indochina
Yao AE6
Sino-Tibetan Border AE3
Lolo AE4

[102 cont.]
are very close relatives of theirs. The garments of the women are analogous to those of the "Pen-ti-lolo," but less decorated.

Marriages always take place during the winter.

The women follow the funeral corteges weeping, in the manner of the Annamese weeping women. When the head of a family has been buried, his sons keep a fire burning on his grave for nine days.

The "La-ti" (1)

1. See note 1 under "Lao" on page 110.

The "La-ti," most of whom are settled in the Chinese canton of Tu-long, are represented in Tonkin by about one hundred families, in the sectors of Xin Man and of Man Mei. They are also called "La-chi"; they call themselves by the name of "A-Khu" (the men). Their classification in the "Thai" group is rather doubtful.

[103]

CHAPTER III

THE "MAN" GROUP

[104] [Blank page in original text.]

[105]

CHAPTER III

THE "MAN" GROUP

The term "Man" in the Chinese language literally signifies "rude barbarians." It is the name given by the Chinese to all the populations of foreign race inhabiting the southern borders of the empire.

The Chinese also call the group "Yao," which we designate by the name "Man," but bearing in mind the fact that many of the neighboring groups (Thai, Annamese, Chinese of Upper Tonkin and